

*Chap. 1 | TKF CRANDOGYA UPAMSHAD—Ch. VI,
Sec. 3. 517*

father continued. '< How could that which is, be born of that wh'ch is not ? No, my dear, only that which is, was in the beginning, one only, without a second.

" (3) It thought, may I be many, may I grow forth.

It sent forth fire. That fire thought, may I be many, may I grow forth. It sent forth water. And therefore whenever anybody anywhere is hot and perspires, water is produced **on** him from fire alone.

" (4) Water thought, may I be many, may I grow forth.

It sent forth earth (food). Therefore, whenever it rains anywhere, most food is then produced. From water alone is eatable food produced. "

Third Section.

^{if} (1) Of all living things there are indeed three origins only, that which springs from an egg (oviparous), that which springs from a living being (viviparous) and that which springs from a germ.

"(2) That Being (i.e. that which had produced fire, water and earth) thought; let me now enter those three beings (fire, water, earth) with this living Self (*Jiva Atma*), and let me then reveal (develop) names and forms."

*This living self (Jivatma) is only a shadow, as it were.
Of the Highest Self; and as the sun,
reflected in the water,*

*does not suffer from the movement of the water, the **real Self***

*does not suffer pleasure or **Rain** on earth, hut the living self only.*

tc (3) Then that Being having said, let me make each of these three tripartite (So that fire, water and earth should each have itself for its principal ingredient, besides an admixture of the other two), entered into those three beings (**devata**) with this living self only, and revealed names and forms.

" (4) He made each of these tripartite ; and how these three beings become each of them tripartite, that learn from me now, my friend."